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not been offering an explanation of these productions but a valuation of them in relation to a need which recurs hauntingly to the hours of reflection. Even so, the restricted appreciation may effect a certain distortion. The great faiths afforded not one but many liberations and "adjustments".

FRANCIS A. CHRISTIE.

Roman Ideas of Deity in the Last Century before the Christian Era.

Lectures delivered in Oxford for the Common University Fund by W. WARDE FOWLER, M.A., Hon. LL.D., Hon. D.Litt. (London: Macmillan and Company. 1914. Pp. vii, 167.)

It is a fundamental and difficult theme which the author handles in the six lectures which make up this book. Essential as it is for the student of any religion to apprehend as clearly as possible the notions of deity which were current at any given period, these notions are exactly the ones which are hardest to grasp because the causes which determine them are most elusive. In his opening lecture Fowler points out that the natural difficulties are increased in the case of Roman religion because it was peculiarly hard for the Roman himself to conceive of divinity as distinct from supernaturalism; all his interest was fixed on the cult rather than on the *numen* toward which the cult was directed; he regarded the ritual as of prime importance because thereby he maintained right relations with the controlling powers, but he had no inclination to speculate about these indistinct powers. The result was that even in the last century before our era the Romans were able to realize deity but faintly.

Fowler then goes on to show that there were four ways by which a slight realization might be obtained. The first of these was through family worship. Vesta and the Di Penates represented in their way concepts of beneficent powers which gradually gained something like the character of divinities. The *genius*, who ultimately in Roman thought attained immortality, stood for the life-giving principle which secured permanence to the family and gens, and then for a divine protecting power, almost personal, which cared not only for men but for social groups and places. Finally in the cult of the dead we see reflected the common feeling that life is continuous.

The second means by which divinity was realized was through the worship of Jupiter Capitolinus. There can be no question that most of the gods of the state were moribund or quite dead in Cicero's day. This was not true however of the divinity who from the Capitol presided over the state. Partly perhaps from an inherited strain of monotheism—if that view be right which sees a monotheistic tendency among uncultured races—partly owing to the syncretistic tendency of the time, Jupiter was regarded as one with that world-spirit of the philosophers which was now familiar to the Romans; he was thought

to be the divinity which had created the empire and so was more or less closely identified with the Stoic creative intelligence. A third way might have been furnished by the cosmic divinities like the Sun, or by Fortuna, but neither succeeded in attaining a sure position as a deity in the period under discussion. The fourth means was offered by the idea of a man-god and the deification of the Caesars. Fowler holds that the cult of the *divi*, of the *genius Caesaris*, and of the *dea Roma* was nothing more than the worship of the controlling force of the empire, which indeed was no deity at all. In his final chapter he shows how the idea of deity was degraded in the Augustan Age.

From one point of view all this is a dreary tale of degeneracy and lack of faith. But the learning of the author makes his book an illuminating study. Even when the reader cannot agree in matters of detail, he will gladly acknowledge his obligations to the whole work.

CLIFFORD H. MOORE.

Papers of the American Society of Church History. Edited by WILLIAM WALTER ROCKWELL. Second series, volume IV. (New York and London: G. P. Putnam's Sons. 1914. Pp. xx, 215.)

THIS volume is made up of papers read at the annual meetings of 1912 and 1913. It fittingly opens with two addresses on the life and work of Professor Samuel Macauley Jackson (d. Aug. 2, 1912), to whom the reorganized society owes its existence, and with his unfinished paper on Servatus Lupus, which he had meant to use as a presidential address. These are followed by the next year's presidential address of Professor Joseph Cullen Ayer, jr., a solid study "On the Medieval National Church". Dr. Ayer, taking a position midway between Maitland and Phillimore, sustains the former in his denial that papal decrees needed any "reception" to validate them in England and admits that there was no such legal entity in England as a national church; but he holds that, not only in England but in other European lands, there was in the Church a sense of nationality and that social forces, such as the share of the local church in the general fortunes of the nation, its place in the constitutional system, or its treatment by the Roman See, tended to develop in it a national spirit and to give it in fact a unity which it did not possess in law. He vigorously urges the need of a comparative method of study, which shall no longer treat England as if apart from the rest of Latin Christendom.

The paper of Mr. C. H. Lyttle on "The Stigmata of St. Francis, considered in the Light of possible Joachimite Influence upon Thomas of Celano", is scarcely more than a learned foot-note. That of Professor David S. Schaff upon "John Huss's Treatise on the Church" describes and expounds this central writing of the Bohemian reformer, admitting its dependence on Wyclif, but claiming for it a high practical importance. The Rev. Dr. Edward Waite Miller, about to publish an English